

THE CHRISTIAN CENTURY



see there is no man so happy as to have all things, and no man so miserable as not to have some. Why should I look for a better condition than all others? If I have somewhat, and that of the best things, I will in thankfulness enjoy them and want the rest with contentment.

—Joseph Hall

CHICAGO

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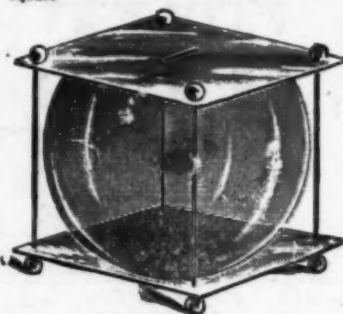
payments were conditioned on the raising
of the entire amount. The end of the
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W. R. Warren,
Centennial Secretary.

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The Christian Century

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No. 14.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

THE BATTLE AGAINST THE BOTTLE.

It is a satisfaction to know that America is not the only battlefield in which the campaign against the saloon is being waged with energy and promise of success. One of the latest issues introduced by the liberal government in England is a bill providing for the gradual absorption of the liquor traffic by the government, during a period of fourteen years. It is the belief of the most aggressive enemies of the traffic in Great Britain that by making the business a government monopoly it can be controlled and its conscienceless violations of the law and ordinances can be eliminated. It will have the same standing as the trade in tobacco in France and salt in Italy, and the incentive to evil which grow out of the enormous profits made by an uncontrolled trade will disappear.

Two things mark this movement as unique from the standpoint of American temperance agitation. The first is that the effort is being put forward, not by temperance societies or political parties out of power, but by the administration itself, which is prepared to risk its life upon the passage of this bill, which so vitally threatens the liquor traffic that every effort is being made by the breweries and the public houses, as they are called, to organize opposition to it. The second is the fact that temperance sentiment in England seems to favor the plan of putting the manufacture and sale of all alcoholic beverages directly into the hands of the government where it can be controlled and where it is believed the evils which result from the open and aggressive saloon will be obviated. Political and social conditions in England, which are very different from those in the United States, seem to favor this solution of the difficulty, and even the most earnest advocates of temperance and abstinence are advocating this plan.

It is a cheering thing to observe that though the methods of temperance agitation and campaigning differ with the difference of national habit and custom, yet the problem of destroying the traffic in intoxicating drinks is becoming a world question, and to its solution the best men in all the western nations are devoting their time and energies.

THE CONGRESS.

By the time this issue of the Christian Century reaches its readers the sessions of the Congress at Bloomington, Ill., will be well under way. While that is the gathering of chief moment there are several others grouped about it each of which is of concern to the brotherhood. Among these will be the sessions of the Central Illinois Ministerial Association, the American Christian Educational Association and the committee on organization of a publication society.

The Congress has come to be one of the important features of the annual

calendar of the Disciples. *It is what its name implies, a coming together of the representative men of the brotherhood to confer regarding questions of moment in the life and thought of the churches. It is not a legislative body but a parliament in which freedom of speech is the one desirable thing. Perhaps in our busy age there is too much talking in proportion to the thinking actually accomplished. Conventions are the order of the day. Press and pulpit are claimant and insistent. It may be that there is an overplus of talking which marks a meagreness of thought and feeling.

But no gathering could be held with better promise of good results than that in which the men and women who are studying the life of the age and are trying to get below the surface of things to the reality are come together to speak of their common faith, their hopes and purposes. Some at least of those who have a part in the Congress utterances are of this sort. Their names are familiar wherever Christian philanthropy, social uplift and religious discipline are talked of. The value of such a gathering to all who attend is not to be put into common speech.

We hope to give a full account of the Congress sessions next week.

MEN OF NOTE.

The continued illness of the British premier, Sir Henry Campbell-Bannerman, has made it practically certain that his resignation will be presented at an early date and a new ministry will be formed. It is generally understood that Mr. Asquith, the present chancellor of the exchequer and leader of the administration in the premier's absence, will become the head of the new administration. The departure of Campbell-Bannerman or "C.-B.," as he is affectionately called, will be a distinct loss to British statesmanship. He has none of the brilliancy of Lord Rosebery, Mr. Balfour or Gladstone, his predecessors in the office, nor has he behind him the traditions which made Lord Salisbury a favorite as head of the government. But his success as premier has astonished all observers, and his administration, which threatened at first to be of but short life in spite of the majority with which it was ushered in, has endured and has inaugurated some notable reforms in English life.

Rev. Thomas Spurgeon, the son of Charles Haddon Spurgeon, has been pastor of the Metropolitan Tabernacle in London during almost the entire period since his father's death. During the past two years, however, he has been an invalid to an extent as to prevent his work with the church, and has spent most of his time on the continent in the effort to regain his strength. This at last he perceives to be out of the question, and he has presented his formal resignation which has been accepted with reluctance by the congregation. His assistant pastor, Archibald Brown, will con-

tinue with the church established many years ago by the great Spurgeon. The resigning pastor has been fourteen years with the church and during that time no less than 2,200 members have been received into its fellowship.

An organization that may be fairly considered cosmopolitan is the new Y. M. C. A. branch recently established at Kuala, on the Malay Peninsula. Its membership of over three hundred men is composed of Protestants, Roman Catholics, Hindus, Mohammedans, Confucians and Buddhists. Internationally it represents Europeans, Eurasians, Chinese, Malays, Tamils, Singalese and Japanese, all intent upon the studies of electricity, stenography or building construction. That of the Association there is democratic as well as cosmopolitan is attested by the unusual accomplishment of persuading Tamils to mix with the Chinese, Malays with the English. It is an example of toleration that shames many of our own petty prejudices.

Several missionaries have left this country to preach the gospel in foreign lands, being persuaded that they had the "gift of tongues." Rev. S. C. Todd of the Bible Missionary Society writes from China to the Baptist Argus that he has met a number of these persons in that country, India and Japan, but in every case their speech was an "unknown tongue" to the people they sought to address.

Venerable institutions are no more exempt from insanity than venerable men. The church damns the grasshoppers. There has been preserved in the register of the cathedral of Laon an episcopal edict (dated 1120) against weevils. In 1516 an official of Troyes issued this order: "To all parties concerned: Doing justice to the request of the inhabitants of Villenoxe, we warn the caterpillars to withdraw within the space of six days, and in default of this, we declare them accurst and excommunicated."—Victor Hugo.

My Jesus, as Thou wilt!
If among thorns I go,
Still sometimes here and there
Let a few roses blow.
But Thou on earth along
The thorny path hast gone,
Then lead me after Thee,
My Lord, Thy will be done.
—Benjamin Schmolke.

If prayers of thanksgiving were commoner, the whole life would be indefinitely enriched. The eye would ever be kept awake and clear for the hundred tokens of a Father's love that fall unnoticed about our path every day, and the heart would be more sensitive and responsive to the great salvation.—J. E. McFadyen.

In View of Our Centennial—III, The Ordinances

Perry J. Rice

In our exposition of the position of the Disciples we have thus far considered "The Name," and "The Creed." We come now to consider the attitude of the Disciples with reference to the ordinances. The word ordinance means "that which has been ordained or appointed." When it is used in connection with the Christian religion it refers to the specific things which the Lord has appointed. It is not a prominent word in the New Testament. It is, however, used a number of times, usually referring to the requirements of the law. It has come into much greater prominence in Christian history, being used to designate certain specific appointments of the Christian religion. Of these there are two quite universally recognized. They are Baptism and the Lord's Supper.

In discussing the subject of baptism let us remove from our minds as far as possible any thought of controversy or debate. We shall perhaps be able to put ourselves in this frame of mind if we seek simply to enumerate the several very patent and quite universally received positions with reference to the subject. In the first place it is everywhere recognized as having a place among gospel requirements. This was prominently true in the work of John the Baptist. Jesus himself submitted to it, saying as he did so, "Thus it becometh us to fulfill all righteousness." Moreover he gave it a place in the great commission. Throughout the early apostolic history as recorded in Acts, and the several Epistles it is given proportionate prominence. In the second place, it may be said with the utmost assurance that immersion in water has been universally recognized as fulfilling the requirements of the New Testament as far as the form of administering the ordinance is concerned. It is true, of course, that other forms have been very largely practiced but they have been recognized as substitutes for immersion on the ground that the form is of no particular consequence. It is well to remember that the practice of these substitutes has been the occasion for most of the controversy that has been waged over the subject. Pedobaptists, therefore, and not Baptists must shoulder the responsibility for this prolonged war of words within the church. It would seem that in the interest of peace and of union, if for no other reason, the use of these substitutes might be discontinued.

In the third place, throughout the history of the church baptism has, with the fewest exceptions, been recognized as having a place in the divine economy. Practically all of the churches make it a condition of church membership. This universal position implies that together with faith, and a contrite heart, baptism is linked as one of the primary conditions to the enjoyment of the blessings promised in the gospel. This last proposition may not be quite so universally acceptable as the two which precede it, but taken just as it is stated and reading nothing into it and nothing out of it, most people would assent to it.

The three propositions named by no means cover all the questions that may arise. It is indeed at this very point that the mind of man begins to inquire as to the exact significance of baptism and its relation to the forgiveness of sin and our

acceptance on the part of the Father. Many judgments have been held upon this point and as yet none can be said to approach general acceptance. The reason for this is apparent. It is a question dependent upon the interpretation of numerous passages of Scripture concerning which somewhat widely variant judgments may be held. But exact definitions at this point are not at all essential to the ordinance itself. All of the demands are fulfilled when one in loving obedience to the divine will and in accordance with the universal positions above referred to, submits to baptism. We may safely leave the results with God. Whatever judgments one may hold with reference to the relation of baptism to the forgiveness of sin, do not in the least alter the fact. It is important therefore, that we do the thing required in the way indicated in the New Testament and we may rest assured that since all the requirements of the gospel have their end in securing to man his highest good, this action on our part will not be suffered to fall of its intended purpose. In other words, those who in faith and a spirit of obedience have been baptized may rest in perfect assurance that so far as they are individually concerned the question is forever settled. There can be no possible controversy in the minds of such people upon the subject since they are conscious that whether it be of great or of little importance they have fulfilled all its requirements. It therefore appears that in these universally accepted propositions all that is essential to the ordinance is included.

This is the position which the Disciples have held from the beginning though in the discussion of the subject we have often been led far afield. Division of opinion on some of these questions of interpretation led to the separation of Baptists and Disciples after they had worked together for about a decade and a half, and these differences of opinion still continue to serve as hindrances to the complete union of the two bodies. Probably there never will be a complete agreement, and in view of this it would seem unnecessary much longer to delay union when the essential features of the ordinance are honored alike by both bodies. Our convictions, however, based upon the interpretation of the Scriptures which we, or those with whom we are immediately associated have made, are tenacious things and therefore a degree of patience, not often exercised, is important on the part of all concerned. It is well to remember that there is a position with reference to the ordinance of baptism which is not in dispute and those who hold that position need only to abide the time when others will be willing to accept it.

The ordinance of the Lord's Supper is also of interest. With reference to it there is abundant opportunity for controversial discussion. Questions with reference to its origin, its position in the early church and the particular significance that was attached to it are not only interesting but important. To enter upon the discussion of any of these questions in this essay would carry us far beyond the limits of our expressed purpose. Let us at once divest our minds

of any mystical ideas which are so likely to attach themselves to this ordinance. It is pre-eminently a remembrance institution. "This do in remembrance of me," is the word of the Master. Speaking of the ordinance, Isaac Errett once said: "We invest it not with the awfulness of a sacrament but regard it as a sweet and precious feast of holy memories designed to quicken our love of Christ and cement the ties of our common brotherhood." The necessity for such a memorial may be easily seen. It is easy to forget. We allow to lapse from our memories our most sacred experiences, and the loved ones of to-day if they are removed from our midst are all too soon forgotten. The world with its innumerable interests crowds in upon us and before we are aware of it, it has obliterated from our lives the aspirations that, under other circumstances, love has inspired.

Moreover the ordinance of the Lord's Supper emphasizes the elements of chief significance in the life and ministry of our Lord. It speaks to us of his "broken body" and his "shed blood," all of which he endured that he might bring us to God. It places before the mind in the most vivid possible way the suffering servant of the world. It is a material picture of the very center and circumference of the work of Christ. It says plainer than any language could utter, "He gave his life for us, and we therefore ought to give our lives in the service of the world." The Lord's Supper therefore is not only a memory, sweet and precious, but a clarion call to service. It says to every humble hungering soul,

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransom me,
And quickened from the dead.
I gave my life for thee,
What hast thou done for me?"

The full significance of the Lord's Supper is never felt until the last line of each verse of this beautiful hymn of Frances Havergal is borne in upon our hearts as a personal call to sacrifice and service.

It has been the custom of the Disciples to observe the Lord's Supper on every first day of the week because, in the first place, this is in accord with the custom of the early church. There is, however, another reason which it may be well to emphasize. If the ordinance has such significance and value as we have said, then every reason that would induce Christian people to observe it at all would urge its frequent observance. Our public services in the Lord's house are not always as helpful and inspiring as they might be. The preacher often feels the inadequacy of his own message to meet the deepest needs of the people to whom he speaks. But when this memorial service is added he has the consciousness that taken as a whole the hour cannot have been spent in vain. With this picture of the suffering Savior indelibly printed upon the minds and hearts of the people, they cannot fail to go back to their offices, factories and shops, or to the routine duties of the home with new resolutions and a quickening sense of purpose to serve and to make that service however humble, glorious.

Minneapolis, Minn.

The Good and Evil of Church Letters

G. B. Van Arsdall

The custom of giving church letters is one that has been in vogue for a long time. The purpose of the letter has been to serve as a certificate of membership or statement of the Christian character and good standing of persons moving from one locality to another. The thought in it evidently has been to avoid a church being imposed upon by someone seeking membership who was not worthy. It served also as a testimonial of appreciation of the services rendered by the individual to his own church when he moved from that church to some other community. The results of the custom in this respect have, of course, been wholesome, but on the other hand, there have been some difficulties attending the matter. One of these has been the question of what constitutes good standing in the church. In every congregation there are some, at least, who are not actively engaged in the work, but with whom the church is exercising patience and cultivating them in the hope that they may grow into an active practice of Christian virtues. When such persons call for a letter it is difficult to know how to treat such a request, and yet the difficulty is by no means inconsistent with the attitude of the church toward such persons in retaining them as members, and endeavoring to cultivate Christian graces in them.

But perhaps the most serious outgrowth of the custom of granting church letters has been that it has created a false conception as to what church membership is. To illustrate what it means, one of the difficult problems with every pastor is to induce those who move into his community, who are members of the church elsewhere, to formally identify themselves with the church, or, to put it into the language of general usage, to put their letters into the church.

But before considering this false conception, let us introduce some of the reasons commonly given for withholding membership from the church to which one has moved. Especially in the city we not infrequently meet with people who avail themselves of the fact that they are not formally identified with the church there to spend months, and sometimes years, in going about from church to church, and thus dissipating their energies without centering them on any

particular work. Then we not infrequently hear such expressions as this concerning the matter, "We have been members of the old home church since we were children, and we cannot bear the thought of taking our letters away from that church." Another reason often given is the fact that the individuals were very much dissatisfied with the conduct of affairs in the church of which they were formerly members. Perhaps the church was quarrelsome, or there were those in it, who in their judgment at least, sought to "run things." But the more common excuse given is the uncertainty of permanent residence. It would be surprising to those not acquainted with the facts to know how many people who move to a city withhold their fellowship and co-operation in the church for years, because the permanency of their residence there is uncertain. The writer recently met those of a family, who have moved to Cedar Rapids, who lived in Des Moines for eleven years, and yet never identified themselves with the church there, because at no time during that period was it certain that they might not move away from the city soon. All these, and many others, are reasons commonly given for not taking fellowship with the church. It would be interesting and profitable to discuss each of these at length, but we speak of the matter here only to call attention to the false conception of church membership that has grown up as a result of the custom of granting church letters. For instance, when one speaks of leaving his letter in the church from which he came, he conveys the idea that he has left something tangible behind him. Now the only thing which one leaves behind is the record and memory and influence of his life, and the church letter is simply a testimonial to that fact. That he is a member of the church from which he came is true only in the sense that his name may be on the roll of the church. From that church he may receive a statement concerning his character that will admit him into another church, but a man has no church membership, in the truest sense of the word, apart from the place where he lives and fellowships in the Master's work, and if he does not live

somewhere and work somewhere, it matters not where his name may be enrolled.

The pathetic side to this matter is in what the church suffers from this misconception. None of us know how long we may live in any particular community, and certain it is that we will not live anywhere on the earth permanently. In every other line of business it is the normal thing for a man to seek out those who are engaged in his profession or business, learn its condition and needs, and seek to benefit both himself and the business by an interest and participation in it. It would seem that in the matter of church membership, which to a Christian ought to be the most important thing in his life, it would be the natural thing for him to seek out the church first, and take fellowship immediately upon his arrival in the city. Such a course would make the church and its work the matter of first importance with him, and his influence there the thing about which he was most anxious. Even should one stay but a few months in the church, he does not know what influence such an active interest upon his part may have upon others, and it is certainly the wholesome and natural thing for him to do, in order to cultivate his own spiritual life.

The writer has seen so much of the evil effects of this misconception of church membership that he has come to the conclusion that it would be a wise policy for the church in any community to enroll the names of members who move to that community on the list of the church membership, assign them work, have an oversight of them, and in short, sustain the same relation to them that it does to those who observe the formal custom of presenting their letters and coming forward to receive the hand of fellowship. This need cause no offense to such persons, indeed it is rather a compliment to them, to take such recognition of their worth and place and what is expected of them, and what in their hearts they really expect of themselves. A politician does not formally give the hand of fellowship to a member of his party who moves to town. He simply expects that he will go on voting and working for his party as he has always done. Should the church do less? Let us think on these things.

Cedar Rapids, Iowa.

Twentieth Century Church Equipment—I

S. R. Badgely

The topic "Twentieth Century Church Equipment" implies that there has been some sort of church equipment in the centuries preceding ours. It might therefore be interesting and profitable to review briefly the history and development of church building in order to judge how the present may be related to the past.

The most enduring history of the human race in all ages has been written in the buildings which it has erected. From the earliest type of shelter to the most magnificent palace, all tell us some story of the wants and wishes, toils and tastes, hopes and home life of their builders. The tent of the Bedouin and wigwam of the Indian, speak of the nomadic life of their occupants, the one in search of pasturage for his flocks, and the other in pursuit of game or fish.

So well understood is the language of buildings that the ruins of habitations

long destroyed are a most valuable heritage. Fragmentary ruins of Egyptian, Greek and Roman buildings have added much to our knowledge of these interesting people and enable us to trace the genealogy of architecture in its earlier development.

The long buried Pompeii yields up many of its secrets, as its buildings are exposed to view, and even the Sphinx with all its reputation for silence, has not been without its story.

The most ancient and enduring structures of which we have knowledge are tombs built, or rock hewn, to preserve the remains and perpetuate the memory of the dead, and temples erected either to placate the anger of the gods or as an expression of gratitude and a place of worship.

The earlier form of temples provided simply a shrine for an image worshiped as a god, or which stood as a symbol of a god, so that the heart's desire for communion with a higher order of being might have something tangible to appeal to in petition, gratitude and sacrifice.

The tabernacle of God's chosen Israel was an adaptation of these temples with the Ark of the Covenant, the cherubim and the shechinah, representing the visible presence of the one true and living God, occupying the inmost chamber, or holy of holies. Solomon's temple, inspired by the gratitude of David his father, adhered to the same plan as the tabernacle with each dimension doubled.

In the formative period of the church certain great truths were essential, all of which were emphasized in the temple and its equipment. God's people, sur-

rounded by polytheistic nations with gods for all purposes and all occasions, with characters as diversified as human ingenuity and passions could conceive, must be taught first of all that there is but one true and living God, creator of all things, pure in life and character, and that this God required his people to be like him. Hence we find in the tabernacle and in the temple which displaced it, one only visible symbol of God, sacredly guarded from all save the high priest and he was permitted but once a year to come into the presence and that only after extraordinary preparation and purification.

The temple with its outer and inner courts, holy place and holy of holies with strict ceremonies of washing and cleansing, were impressive object lessons in purity and holiness. Every article in the elaborate and expensive list of furnishings had its use and taught its lesson. The temple and its equipment was in every essential detail adapted to and suitable for its time and mission.

God who has all time and eternity in which to accomplish his purposes, regards time as an element in all his work and in the development of his people. Israel, inspired, directed and used equipment and methods corresponding in pur-

pose to our most advanced kindergarten work.

The coming of Jesus Christ on earth found the Jewish temple the principal building devoted to the worship of God. The form of worship and climatic conditions of that age and locality had not developed the enclosed auditorium for large congregations. The teaching and preaching of the Master was for the most part in the open air, on mountain slope, by sea shore and at the road side.

As teaching and preaching became more and more a prominent feature in the Christian propaganda and with the extension of the church to other and more northern climates, there came the necessity for buildings which would shelter and accommodate large gatherings of people.

Meantime the Romans had evolved from the Greek Stoa a form of building called the basilica, used as a hall of justice. Many of these buildings were appropriated for Christian worship and new churches were built after the same general plan until the true basilica came to stand for a Christian church. The Roman basilica had a raised tribune opposite the main entrance which in the adaptation for Christian worship easily

became the sanctuary or chancel which still remains an important feature in ecclesiastical architecture. Symbols, images and paintings gradually became important factors in church furnishings and decoration. Thus art reached its highest development under the fostering care of the church and inspired by a deep religious sentiment.

The "Dark Ages" of the period called the "Dark Ages" brought on a reaction known as "The Reformation" when many fine churches and priceless works of art in sculpture and painting were mutilated and destroyed in a spirit of rampant iconoclasm. Thus it was that along with Protestantism came a prejudice against the use of material forms and symbols of any description and a decided preference for plainness almost to the point of ugliness, all of which was quite discouraging to architecture and art.

The Church, however, in all ages has been the greatest patron and conservator of architecture and art. It has done more than any other institution to inspire and make possible the erection of noble and permanent monumental structures. Architecture, therefore, owes to the Church a debt of gratitude which entitles it to the very best product of architectural skill. Church Architect. Cleveland, Ohio.

Chicago's Fifty-Year Old Y. M. C. A.

Oliver R. Williamson

In that historic London upper room the world wide Young Men's Christian Association had its birth June 6, 1844. Thirteen years later a financial panic, checking business and bringing despair to thousands, spread through the United States. In the wake of disaster came a wonderful religious revival, scarcely less widespread; the awakened zeal for evangelism led to a deeper sense of the spiritual needs of the cities and organizations of the Y. M. C. A., first in Montreal and Boston, then in other large communities, became the centers of Christian effort.

In Chicago the "Young Men's Society for Religious Improvement," recognizing "the benign results" obtained through these Associations, proceeded on March 29, 1858, to change its form of organization to that of the new movement. Cyrus Bentley, later well known in Chicago, became its president; Dwight L. Moody's share in the beginnings is a part of the world's religious history; and there was in active connection with the work such men as John V. Farwell, A. L. Coe, B. F. Jacobs, L. Z. Leiter, H. J. Willing, Orrington Lunt and E. S. Wells. William Blair and W. W. Boyington were among the incorporators. The first Board of Trustees included E. W. Blatchford, Cyrus H. McCormick and George Armour. Ever since these days the Association has claimed in peculiarly large measure the support and active interest of the leaders in Chicago's material upbuilding; the Committee of One Hundred that has been laboring enthusiastically since last June in preparation for the semi-centennial celebration is probably quite as representative and certainly a more comprehensive body of men who have "made good" than the one of early days.

Chicago in 1858 was a rough hewn town of 90,000. What she is now everyone knows. Despite her large foreign population she is the typical American city. Her stamp is upon much of the marvelous progress of the great west, and to her she draws of the best material

for American manhood from the farms and smaller communities, to make or to mar, to refine or to degenerate. Out of this crucible have come men of the sort that make nations.

Chicago's leadership in material things is undisputed in the trans-Appalachian region. Spiritually, perhaps the same badge of supremacy may not be placed upon her. But in one particular Christian effort has held its own with the more

ful veterans who man the associations in smaller cities, who direct or share the foreign work at home or in the field, and who follow Uncle Sam's boys in Panama or in the Philippines.

More than a mere local interest there is, then, in the celebration of the fiftieth anniversary of this Association. The organization has kept abreast of the growth and changing character of the western metropolis, being thus typical of the effort of the Church to be, as a unified multitude, what Paul endeavored to be individually—"All things to all men." First a hired room furnished "A common place of resort, to which to invite the idle and thoughtless young men of the city, where they may pass their time pleasantly and profitably in reading and in intercourse with Christian young men, and thus be brought under religious influences;" now, by various stages and by cautious unfolding the Association has become a broadly organized body having under its care four general, six railroad and ten student departments located at strategic points; owning hundreds of thousands of dollars worth of property and making use of every dollar's worth of it; claiming during the year some 12,000 members and doing for young men what no other one agency could be conceived of as doing. The enrollment in educational classes exceeds 2,000.

It is worth while to go back and touch upon some of the more salient points of the Association's development. Advent of the Civil War brought with it new problems for those who were striving to save men. The Association shared in the common spirit of patriotism, and under the leadership of Major Whittle, five companies of young men, nearly all Christians, were enlisted for the Union Army. These with an equal number of companies constituted the Seventy-Second Illinois Infantry and gained honor for courage in the field. A Y. M. C. A. was organized in the camps, and in the work of the Christian and sanitary commissions the Chicago organization was a



Mr. E. P. Bailey, President of the Y. M. C. A., Chicago, Ill.

sordid endeavors of a striving Americanism. Though the work of her Y. M. C. A. to-day is sharply differentiated in outward form from that of the sixties, it still sets the pace for specialized work for young men. Here, where may be found the largest single department in the world, is the proving ground for men and measures. In the multifarious operations new standards of efficiency are developed, and from its offices and its training schools have gone forth youth-

leader. During the war and for two years afterward, quarters were occupied in the First Methodist Church block. Then the generosity of John V. Farwell made a building possible, two "Farwell Halls" in succession being destroyed by fire before the structure was erected which endured until, in the early nineties, the present fine building housing the Central Department ~~general~~ general offices was occupied. Within the third hall Moody and Sankey and scores of preachers, singers, lecturers and evangelists, whose names are written in the book of fame were heard by Chicagoans and by the hundreds of visitors who sought out a meeting place known all over the world.

Organization on a metropolitan basis, the coming as general secretary of L. W. Messer, and the business like and progressive administrations of Presidents J. W. Houghteling, J. V. Farwell, Jr., J. H. Eckels and E. P. Bailey have marked a new era of which a fresh stage is to begin with the coming celebration. By a million-dollar fund with which the event is to be signalized, way is to be cleared for extending one of the most important developments that have proved their worth in recent years—the dormitory system. Besides providing the excellent influence of residence in wholesome surroundings, these facilities eventually pay for themselves and thus sustain the beneficiaries' self respect. To this fund John G. Shedd has pledged \$100,000. Mrs. T. B. Blackstone \$25,000 and A. W. Wieboldt \$30,000, and the prospects for complete success are good.

In closing this brief article the aims of the Association, and the understanding of those aims by the typical business man, may be well expressed in the words of Mr. Shedd: "One of the most vital needs of a great city like Chicago, where thousands of young men come annually from the smaller cities to make their way in the world, practically without friends, is an environment which will encourage the growth of their moral and intellectual qualities. They should not be left to themselves. Society owes them direction and assistance." Mr. Shedd himself came to Chicago as a clerk at 22.

BLESSED ARE THE MERCIFUL.

Any of us may profit by a little old fashioned, thorough-going self examination occasionally. No better basis can be found for this personal review than the Beatitudes. Item by item am I qualified to claim these blessings? Am I making any progress toward becoming better fitted to receive them? Am I not especially neglecting the habit of the Merciful?

Such self investigation may well be prompted by the joint call that has gone out from the Christian Woman's Board of Missions and the National Benevolent Association for the observance of Easter. They appeal particularly in the name of the little ones of all lands. Do heavy coal bills, the exactions of the beef trust, the continued expensiveness of fashionable clothing, and even the reduced incomes out of which some of us have been compelled to meet these various demands of our circumstances, justify us in passing by the Easter call and the opportunity to do something toward claiming the Master's reward? "Destroy not with thy meat him for whom Christ died."

W. R. Warren, Centennial Secretary

CENTENNIAL BIBLE SCHOOL DAY

Special emphasis is being placed on the raising of the centennial fund in Kentucky during the month of April, and the first Sunday in the month is known as Centennial Bible School Day all over the state. More than one hundred churches have pledged themselves to take special offerings on this day. It will be remembered that the centennial undertaking in Kentucky is the raising of \$25,000 for the endowment of a Bible school department in the college of the Bible at Lexington. About \$5,000 has been raised in cash up to the present time, and it is hoped that at least \$10,000 additional can be raised during the month of April. The churches and schools are responding nicely. A program of suggestions may be had free on application, and mite boxes and other supplies are also to be had. All offerings should be sent promptly to Robt. M. Hopkins, 218 Keller Bldg., Louisville, Ky., and they are invested at



Central Y. M. C. A. Building, Chicago, Ill.

once at six per cent interest, the interest going to increase the fund.

Let all Kentucky churches plan for a BIG centennial offering the first Sunday in April, or the first Sunday thereafter convenient.

R. M. Hopkins.

ELLA ELBERT JOHNSON TRUNDLE.

I feel sure you will permit in your columns some words concerning the life and home going of Sister Ella Elbert (Johnson) Trundle, who left us Jan. 18th last.

As all her friends know Sister Trundle has been an invalid for sixteen years yet her patience, faith and endurance were remarkable. Reared in most cultured surroundings near Lexington, Ky., yet she was humble and loved the lowliest. Serene and calm she lived her life of suffering keeping to herself the pain of that life for she did not wish to worry

people. Her husband, Dan E. Trundle, minister of the Christian church at Rialto, Cal., said he depended upon her more than she on him. He says "I saw through her eyes, acted through her judgment, felt through her pure love and interpreted the Word through her heart." She was saddened at the thought of not being useful and yet few people were more useful in life. She was a great reader, thinker and was well educated, very proficient in her college work. From a hospital here at San Bernardino her soul went back to God and we laid her frail body to rest in the beautiful cemetery at Rialto. It was my privilege to conduct her funeral service. I say "privilege" because hers was a life of victory and it is always a privilege to participate in victory. The Brooks Brothers, who were at that time in a meeting at Riverside together with Bro. Anderson, minister at the same place, were with us and rendered aid in song and prayers. The local ministers also assisted in the service.

For Sister Trundle I believe "to live was Christ, to die was gain."

At the early age of 39 years her sun has set but the aroma of her life will last in the hearts of her friends forever and the joy of a hope of meeting will compensate for the parting now.

E. E. Lowe.

WHEN I HAVE TIME.

When I have time, so many things I'll do

To make life happier, and more fair
For those whose lives are crowded
now with care;

I'll help to lift them from their low
despair,
When I have time.

When I have time, the friend I love so
well

Shall know no more the weary, tolling
days;

I'll lead her feet in pleasant paths al-
ways,
And cheer her heart with words of
sweetest praise.

When I have time.

When you have time the friend you hold
so dear

May be beyond the reach of all your
sweet intent,

May never know that you so kindly
meant

To fill her life with sweet content,
When you had time.

Now is the time. Ah, friend, no longer
wait

To scatter loving smiles and words, or
cheer,

To those around whose lives are now
so dear.

They may not meet you in the coming
year.

Now is the time.

—Selected.

Keep the wolf of worry from your door
and the rest will take care of themselves.

There always are few friends to mourn
the loss of the man who made no
enemies.

Few men are in moral danger as great
as those who proclaim religion so stren-
uously they feel no need to practice it.

Henry F. Cope.

Lesson Text John 11:32-44	The Sunday School Lesson The Grave at Bethany*	International Series 1908 Apr. 12
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The town of Bethany lies about a mile and a half east of Jerusalem behind the Mt. of Olives. It is reached either by the main Jericho road which circles the hill, or by a foot path leading down from the top of the Mount past the church which marks the supposed site of Bethpage. Bethany itself is a jumble of unkempt looking houses mingled with many ruins of a former period. Among the ruins there are pointed out the traditional house of Simon the leper and the house of Lazarus and his two sisters. These are, of course, worthless traditions for the buildings at furthest could not have been more than a few centuries old. All that can be relied upon is the fact that this is unmistakably the same village in which Jesus passed so many hours of his earthly life. Its present name El Azarieh is the reminder of the Lazarus of New Testament stories. The traveler is shown as the most interesting spot in the village, a tomb which is entered through an opening in the stone wall bordering one of the crooked streets. You enter following the guide who hands you a candle as you descend some twenty steps to a small square chamber. From this in turn you go still lower to a diminutive crypt to enter which you have to stoop very low. The lights carried by those who enter are scarcely able to more than reveal the darkness of the place. Here it is insisted Lazarus was buried. Of course the only foundation for this belief is the fact that it is a fairly well preserved tomb which must go back well toward the early Christian period. More than this cannot be affirmed. Destruction has so often swept over the region that every authentic trace of former sites has been obliterated.

Here lived Lazarus the Jew and his two sisters, Mary and Martha. By what incidents Jesus came to make their acquaintance is not known, but the place was restful and the friendship with the three was genuine and delightful. It was a brief walk from Jerusalem to this retreat where a night could easily be spent during even the most strenuous period of teaching in the city. Jesus had been often at this home. He was to spend here those last nights before the tragedy of the cross, going out each evening from Jerusalem.

It was during Jesus' ministry in Perea, east of the Jordan, that news came to him that Lazarus was very ill. He was besought to come at once. He understood better than the disciples the import of this message. Instead of going at once he delayed, much to the astonishment of some of the circle. It is scarcely possible that this delay was due to Jesus' desire that Lazarus should die. Even the motive of wishing an opportunity for so great a work of power seems hardly consistent with the character of our Lord. It is more probable that he was waiting for a clearer vision of his duty and the will of God. He had

H. L. Willett

no desire to make a display of miracle. He knew only too well how shallow and temporary was the faith which rested on such a foundation.

But presently he told the disciples plainly that Lazarus was dead and announced his purpose to go at once to the Bethany home. They knew the danger which such a visit involved in the present excited condition of the public mind, and especially the official mind, regarding Jesus. Why he should have waited when his presence might have saved his friend's life and now make the hazardous journey when all hope was over they could not understand. But with loving loyalty they responded to Thomas' brave words, "Let us go up that we may die with him." They were willing to brave martyr deaths for the sake of companionship with their Lord.

The interviews of Jesus with Mary and Martha are pathetic indeed. Both of the sisters voice their sense of keen regret and gentle reproach in the words, "Lord if thou hadst been here our brother had not died." Their faith could not look further than the fact that Jesus' presence had been sufficient to bring healing and help to the afflicted of their people. But from this last blow there was no recovery. There was merely the sad consolation of Jesus' visit to the stricken home. It is significant that the longer of the two interviews between Jesus and the two sisters is that recording his conversation with Martha. It may be that the grief of Mary was too deep to find consolation in words, although she had hung upon Jesus' teachings in the days when the busier Martha was engaged in acts of hospitality. But now it is with Martha that the Lord opens the great themes of life and death. The resurrection was a commonplace of Jewish teaching in that age, but Jesus wanted to show this troubled sister that life is independent of mortality and consists in a quality of being upon which the touch of death can never come.

The words, "I am the resurrection and the life" are more than the central utterances of the liturgy of the dead. They are the secret of the life that cannot die. They point the troubled spirits of earth to the truth that life consists not in years, times and places, but in the presence of God within the soul and such companionship with the divine as transfigures being into deathless power. Who that has read the Euthanasia of Sydney Carton in the Dicken's Tale of Two Cities, has not risen to a new sense of the fact of Christ in human life and of the significance of Paul's insistence that through the power of the daily resurrection from sin and self mortality is swallowed up of life.

With this fact so potently set forth in the story of Lazarus there is coupled another of scarcely less significance. It is the sympathy of Jesus. If the longest verse in the Bible instead of the shortest had been dedicated to the enshrinement of this truth it could not have been made

more impressive. In that moment Jesus who was master of life and death, looked upon this little group of mourners as the representatives of all those who watch their loved ones as they pass out through the gates of death. It was the cry of human bereavement heard through all the ages to which his heart responded and in the fullness of his sympathy with these stricken ones "Jesus wept." Edward Denny's fine words emphasize this human sympathy of our Lord.

"Jesus wept, those tears are over,
But his heart is still the same,
Kinsman, friend and elder brother,
Is his everlasting name,
Savior who can feel like thee,
Gracious one of Bethany."

The raising of Lazarus was but an incident impressive of the truth which Jesus had uttered. That life to which Lazarus was recalled was brief and troubled as before, but within there was the stronger current of the life indeed of which Jesus had spoken to Martha. The forthcoming of Lazarus from the grave was only a partial triumph over death which waited in the shadow for a deadlier stroke, but the words of Jesus have opened the gates of life to all mankind and death is swallowed up in victory.

DAILY READINGS.

Mon. Jesus the source of life, Psalm 107: 1-20; Tues. Jesus the giver of life, John 1: 1-14; Wed. Jesus has the keys of death, Rev. 1:7-18; Thurs. Jesus strengthens the faith, Luke 22:28-35; Fri. Widow's son restored, Luke 7:1-17; Sat. Jarius' daughter restored, Luke 8:41-56; Sun. If thou dost believe, John 11:30-46.

A Modern Meditation.

Idle not; for idleness is the mother of all sins.

Neither dawdle nor dilly-dally; for the dawdler groweth weary and accomplisheth naught.

Delay not, nor postpone; for more crimes are due to postponement than to deliberate intention.

Hesitate not an hour in performing thy tasks; for the only way to get a thing done is to do it now.

Glower not, nor grouch; for it is a fearful crime to make other people unhappy.

Never indulge thyself in despair; for there is no surer way to miss all the good things that are coming to you.

Neither indulge in vain retrospection; for what is done is done forever, and the only wise thing is to forget it.

Blame not thyself nor any other person too much; for there are laws stronger than any of us that govern the universe.

Make hope and industry thy habits; for by these two practices shall a man reach the highest place—even contentment.—Ex.

He who does not look forward with reverence will look back with regret.

*International Sunday School Lesson for April 12th, 1908. The Raising of Lazarus: John, 11:32-44. Golden Text, "I am the resurrection and the life." John, 11:25. Memory Verses, 43, 44.

<p>Scripture Lu. 24:23 Matt. 28</p>	<p>The Prayer Meeting Easter Visions</p>	<p>Topic for Apr. 15</p>
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The joy of the Easter vision is set over against the despair of Good Friday and the Sabbath following. Darkness settled down upon the disciples when the Lord was condemned and crucified. They were dazed, they were without plan or hope when they heard no longer the voice that had been their guide and inspiration. When Adoniram Judson was asked what was the greatest pleasure he ever experienced, he replied: "What would you think of floating down the Irawaddy on a calm, moonlight evening, with your wife at your side, and your baby in your arms, free, all free? But it means twenty-one months of qualification in a Burman prison to understand what that means." We need to know something of what the world would be without Easter if we are to understand the full significance of the visions of the first Easter morning. If we will only face the facts, our joy will be great not only at the Easter season but also at all seasons. The limitations of earth are removed for those who see the living Christ.

Man's idea of death has been changed by the resurrection. Had there been no Easter vision, Chrysostom would have been a brilliant rhetorician and probably

Silas Jones

nothing more. But here is what the believing Chrysostom says about death: "Death is a rest; a deliverance from the exhausting labors and cares of this world. When, then, thou seest a relative departing, yield not to despondency; give thyself to reflection; examine thy conscience; cherish the thought that after a little while this end awaits thee also. Be more considerate; let another's death excite thee to salutary fear; shake off all indolence; quit your sins, and commence a happy change. We differ from unbelievers in our estimate of things. The unbeliever surveys the heaven and worships it because he thinks it a divinity; he looks to the earth and makes himself a servant to it, and longs for things of sense. But not so with us. We survey the heaven, and admire Him that made it; for we believe it not to be a god but a work of God. I look on the whole creation and am led by it to the Creator. He looks on wealth and longs for it with earnest desire; I look on wealth and condemn it. He sees poverty and laments; I see poverty and rejoice. I see things in one light; he in another. Just so in regard to death. He sees a corpse and thinks of it as a corpse; I

see a corpse and behold sleep rather than death. Consider to whom the departed has gone and take comfort. He has gone where Paul is, and Peter, and the whole company of the saints. Consider how he shall arise, and with glory and splendor." "Go quickly, and tell his disciples." There is a duty laid upon those who see the Easter vision. The sorrowing disciples needed to be told of the risen Lord. The women were commissioned to bear the news. The apostles in turn were sent to their people and to the nations. "He that heareth, let him say, Come." The Christian can never sit down to enjoy selfishly the blessings his religion has brought to him. He must tell the good news. He must take it to the man that has never heard it. He must declare its meaning in the church. We have but a partial understanding of what the Christian salvation is. The lust of the flesh, the lust of the eye, and the pride of life are in the church. They have no right to kindly treatment in the house of God. The resurrection of Christ means a new man. The joys of heaven are the joys of redeemed humanity, not the pleasures of the worldling. The risen Lord makes no promise of an eternal life of selfish enjoyment; it is eternal life to know him and to do his will.

<p>Scripture II Sam. 22:17-27</p>	<p>Christian Endeavor Temperance Leaders</p>	<p>Topic for Apr. 12</p>
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A temperance meeting is of much importance to young people, especially in the present hour when a revival of efforts in opposition to the saloon calls young men and women to action. This temperance meeting ought to bring about in your Endeavor society a clearer understanding of the whole drink question, a liver interest in temperance work in general and greater readiness to be of use in solving the problem in your local community. Here, as always, Christian Endeavor must mean practical application of Christian principles.

"Drunkenness is the result of getting the man and the drink together, with the drink inside the man," says Hon. O. W. Stewart, in his lecture on intemperance. The evil comes about from taking the drink to the man, or the man to the drink.

Prohibition is concerned with the matter of taking the drink to the man. It battles against the forces of the brewing and distilling trusts, which are determined to bring the glass to the lips of every man whose purse they may empty.

Temperance works at the problem from the other standpoint, seeking to put an end of the man's going to the drink. At this task many noble souls have burned out in behalf of pitiable victims of intemperance. The waters of temperance sentiment have been swelled to flood tide in

Royal L. Handley

many places because here and there good men have been fearless and faithful in opposing the liquor trade. Of those whose names stand like mountain peaks among temperance workers is John B. Gough, who suffered seven years of intemperate existence and then spent the rest of his days freeing men from fetters he had broken. Standing before a vast audience in Philadelphia, he lifted up his hand with an impressive gesture and said: "I have seven years in the record of my life when I was held in the iron grasp of intemperance. I would give the world to blot it out; but alas! I cannot." Then with flaming face and uplifted eyes he exclaimed, "Therefore, young men, make your record clean."

The drink that is "deceiving" the great mass of people nowadays is beer. The brewers of the country are pushing with organized effort and with unlimited money a "campaign of education," whose purpose is to teach our people to "consider beer as food, and as a necessity for public health and good." Many who are "not wise" are "deceived" by those false claims made in behalf of beer.—Mrs. Z. F. Stevens.

Prior to his setting sail from New York harbor on his voyage for the Arctic regions, Commander Robert E. Peary was

interviewed concerning the supplies for the Roosevelt, and among other questions put to him was this: "How about alcoholic drinks?" The answer came decisively: "No man can drink alcoholic liquor who goes to the North. It would mean death to the man and a menace to the expedition."—Harper's Weekly.

Question Spurs.

In what struggle must every soul engage? 1 Cor. 9:25-27.

What desire often leads the young into wrong paths? Luke 15:11-13.

What is the sin of intemperance? 1 Cor. 3:16, 17.

What should be our attitude toward temptations to intemperance? Col. 2:21.

How may one gain self-control? Gal. 5:22, 23; 2 Pet. 1:5-8.

Other References: Prov. 1:10; 11:19; 20:1; 23:20, 21, 29-32; 31:4, 5; Isa. 28:7; Luke 21:34; Rom. 14:17, 21; Eph. 5:18; Jas. 4:7; 1 Pet. 4:8.

For Daily Reading.

Mon., Apr. 6.—Living to the flesh, Gen. 25:30-34. Tues., Apr. 7.—Drunkenness forbidden, Luke 21:34-36. Wed., Apr. 8.—Shunning temptation, Prov. 6:23-27. Thurs., April 9.—Drink debases, Isa. 28:7-10. Fri., Apr. 10.—Leads to poverty, Prov. 21:16-18. Sat., Apr. 11.—Excludes from heaven, 1 Cor. 6:9-11. Sunday, Apr. 12.—Topic — Temperance meeting: Lessons from the life of John B. Gough. 2 Sam. 22:17-27.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

T. B. McDonald preached at Minden, Nebr., Mar. 22.

H. A. Denton is out on a series of home missionary rallies.

C. V. Allison begins a meeting at Phillipsburg, Kan., next Sunday.

Prof. L. P. Bush preached for the Ox Bow, (Nebr.) church, March 22.

D. L. Dunkelberger is in a meeting at Falls City, Nebr., with home forces.

The Southern Illinois Ministerial Association has its twenty-first meeting at Flora, May 5-7.

C. W. Kitchen is successful in the Bible school and teacher-training class at Chanute, Kan.

W. T. McLain says that a beginning will be made on the new building at Manhattan, Kan., soon.

J. W. Hilton, of Lincoln, Nebr., was at Neligh on March 22, in the interest of the Anti-Saloon League.

J. P. Haner has a call to Cowgill, Mo. The brethren want a minister for half time to locate with them.

A. W. Shafer is in a meeting at Missoula, Mont., which is being lead by Victor Dorris as preacher.

J. M. Kersey gave his lecture on "Force and Counterforce" to the church at Chanute, Kan., March 24.

H. J. Myers supplied at Seward, Nebr., March 22, holding a union evening service with the Congregationalists.

H. F. Reed, of Wellington, O., commends very cordially Mrs. Minnie F. Duck as a singer and assistant in a meeting.

Geo. W. Borch has resigned as pastor at Hiawatha, Kans. He has done a good work and the church is in splendid condition.

H. C. Gresham, late of Tyler, has taken the work at Seneca, Mo., where a union temperance meeting is now being conducted.

W. E. Spicer, who began his work last Sunday in Bisbee, Ariz., is anxious to hear from those who know of Disciples in that city.

Clay T. Runyon, of Las Animas, Colo., has accepted a call from the First church at La Junta, Colo., and enters upon the work April 1.

R. H. Newton, who is residing at Haswell, Colo., thirty miles east of Ordway at present, preached at Ordway March 8th and 15th.

Charles E. McVay, having sung in ten consecutive revival meetings without rest is now at his home, Benkelman, Nebraska, for a short vacation.

M. M. Nelson, pastor in Monte Vista, Colo., was sick most of January and February. He is again in his pulpit, but has not regained his normal strength. Had the largest audience Sunday night, March 8th, that he has had since he became pastor at Monte Vista.

H. G. Knowles and R. C. Murphy closed a very successful meeting at Dorchester, Nebr., March 15, resulting in 100 additions, eighty baptisms.

I. H. Hazel has accepted a call to Imperial, Cal., after a period of successful work in Indiana. He recently baptized a number of persons at Clay City, Ind.

J. M. Rudy is striking telling blows against the saloons of Sedalia, Mo. A vigorous pamphlet of sixteen pages has been published by him in the campaign.

B. S. Ferrall and his helpers of the Jefferson Street Church, Buffalo, N. Y., have pushed the attendance of their Sunday school to a point well beyond the 500 mark.

The North Park church, Indianapolis, Ind., of which Austin Hunter is pastor, has a prosperous Sunday school. A large men's class had 54 in attendance Mar. 22.

C. L. De Pew, Illinois State Supt. of Sunday Schools, will speak in Peoria, Ill., Apr. 3, when our teachers of the two schools of the city will enjoy a Bible School luncheon.

The Central church, Peoria, Ill., expects to send a large delegation to the Congress. The men's association of this church heard an address by H. H. Peters, Centennial secretary of Eureka College, Mar. 27.

A. L. Ward of Wheeling, West Virginia, formerly pastor of the church at Boston, following J. H. Mohorter, has accepted the invitation of the church at Boulder, Colo., and will begin his pastoral duties about the 15th of April.

Raymond C. Farmer resides at Colorado Springs, Colo., and is a student in Colorado College, completing his studies to fit himself for the ministry. He preaches one-half time at Elbert. He reports the work at that place gaining.

F. H. Stringham, formerly of eastern Washington, began his pastorate at Ault, Colo., March 1st. He is employed for one-half time in beginning, but hopes the meeting may so strengthen the church that they shall be able to employ him for full time.

Joel Brown's meeting at Alliance, Nebr., closed with fifteen added. Subscriptions for a regular preacher were taken. The church is meeting in a United Presbyterian house. Brother Brown has located a claim in that region and will move his family there May 1. He is available for evangelistic work.

Mrs. J. K. Ballou, wife of J. K. Ballou, minister at Sioux City, Ia., passed to the beyond on March 24, after seven weeks of serious illness. They were married the 17th of last Dec. The funeral was conducted at Sioux City by Rev. E. F. Leake and interment was at Muscatine, Iowa, the home of the deceased. Bro. Ballou has the sympathy of many friends among Christian Century readers.

A. L. Chapman has resigned the pastorate of the First Christian Church in Seattle, Washington, and has accepted a call to the church at Boise, Idaho. During his pastorate in Washington the

church has prospered in all departments of its work. A new mission has been planted on Queen Anne Hill, and the prospects in that city are bright. The best wishes of Bro. Chapman's large circle of friends go with him to his new work.

The following note brings sad news to the wide circle of friends who have known Mr. and Mrs. Kelly of Emporia, Kas.:

Dear Brother Willett:

Dorman S. Kelly died suddenly at his home in Emporia, Tuesday morning. He was as well as usual apparently and did some work in the garden. He came into the house after a few moments and complained of a pain in his heart. He died a few minutes later in the arms of his wife.

We are all broken hearted. He was an elder of the congregation sixteen years—was head of the department of biology in the State Normal for twelve years, superintendent of city schools of Jeffersonville, Ind., two years, and for the past eight years has lived in Emporia engaged in life insurance and real estate business. He was an earnest Christian man, true as steel, clean, unselfish, every inch a man.

His wife, Louise Kelly, and daughter, Beryl, are bearing their grief as only the saints can bear.

Your brother,
Willis A. Parker.

Our most heartfelt sympathy is extended to Sister Kelly in this hour of sorrow.

THE CHICAGO CHURCHES.

George A. Campbell baptized an influential physician of Austin in last Sunday's services, which were attended by excellent audiences. He reported about sixty additions during the last year, nearly half of them by baptism.

The Irving Park church has received during March over twenty new members into its fellowship. Most of these new members are grown people who have added much to the strength of the congregation.

F. C. Cothran and his people of the Armour Avenue (colored) church held rally services last Sunday in which more than \$100.00 was given for payment on the church debt.

Bruce Brown, pastor in Valparaiso, Ind., started an anti-saloon campaign in that city which gives promise of a successful issue for temperance forces.

There were six additions last Sunday at the First church, and one baptism March 22. Dr. Willett and Dr. Crosser, pastor of the Kenwood Evangelical church, exchanged pulpits last Sunday night.

The Oak Park church is holding services in Armory Hall. There were 85 in the Sunday school this week. Prof. B. J. Radford is preaching for the church at present.

FOREIGN MISSIONARY ITEMS.

Miss Stella Ford of Detroit, Mich., has made a gift of \$600 to the Foreign Society and will now support a missionary on the foreign field. Her sister, Miss Nellie B. Ford, has supported a missionary through the Foreign Society for several years.

Hiram and Ravenna, Ohio, have united in a Living-Link and will support a missionary through the Foreign Society.

A new congregation has been recently established at Union, Cuba. There will be about 30 members in the new church. Roscoe R. Hill of Matanzas, held the meeting which resulted in the new organ-

zation. Union is about twenty-five miles from Matanzas.

A brother in Nebraska has just given the Foreign Society \$300, on the Annuity Plan. This is the sixth gift which he has made to the Society in this way.

NOTES FROM MEXICO.

Felipe B. Jimenez, of Sabinas, has just closed a splendid meeting with the Central and San Luisito churches at Monterey, with sixty-five additions in two weeks at the former, and ten in six days at the latter. His force and power as a simple Gospel preacher is remarkable, and his audience hung on his words, as things of spirit and life. The membership of both churches were most active in their personal work, and the churches have been greatly strengthened.

The Christian Endeavorers of Monterey enjoyed a most helpful two days' visit from Genl. Sect. Shaw of Boston, Saturday afternoon. He addressed the Juniors, after he had been welcomed by the two presidents of our Mexican and American Societies, concluding with a graceful entwining of the flags of the two nations, and a reciting in concert "Behold how good and how pleasant it is for brethren to dwell together in unity." The two flags were presented to him afterward as souvenirs. Saturday night and Sunday afternoon were given to the Young Peoples' work, and Sunday night a mass meeting was held in the new hall of Lawrence Institute, at which gathered all the Mexican Young Peoples' Societies of the city, and the meeting took on the brilliancy and enthusiasm of a state convention at home. Pres. Bolby D. Hall, of the Texas C. E. union, accompanied Mr. Shaw and made several helpful talks during the meetings.

Bro. and Sister J. H. Fuller, of Sherman, Texas, are expected to arrive at Monterey any day now to take up the evangelistic work in and around here. S. G. Inman and wife are moving to Ciudad Porfirio Diaz for the purpose of establishing another station which will be in the center of work in the state of Coahuila, and the new work among the Mexicans in Texas.

The missionaries of the different boards are talking of a great united evangelistic campaign to cover the principal cities of the Republic, led by one of the great evangelists from the United States. Everything seems to point to the fact that Mexico is ready to welcome such a campaign.

S. G. Inman.

DAKOTA SNAP SHOTS.

Our State Evangelistic team, Lawrence Wright and Wm. J. Carr, are now at Miller, S. D., in a good meeting following a union meeting there. They report sixteen to date. Brother Wright was in the Black Hills country recently and reported seven additions.

Their next meetings will in all probability be Arlington and Highmore.

Guy L. Zerby of Tampico, Ill., is in a meeting at Virgil with George Woodman as singer. They report six to date and continue. Virgil is a new work and the meeting is being held in a hall.

Homer L. Lewis closes his work at Sioux Falls, April 1st. His successor is probably in sight.

The writer recently visited Armour, Platte and Sioux Falls. I spent the first Sunday in March at Armour and had two confessions and baptisms and raised \$25

for foreign missions and spoke at Platte the next evening and raised \$19. We raised our apportionment of \$50 at Aberdeen the third Sunday.

A few days ago I baptized a Methodist preacher in a large bath tub as he was not well. His first words when he emerged from the watery grave were "Praise God"! He first became convinced that there can be no baptism without faith on the part of the recipient. The rest was easy and he soon became satisfied that immersion only can fill the N. T. requirements.

Henry W. Warren of Barbourville, Ky., has recently located at Ellendale, N. D. He spoke one Sunday in Aberdeen and our people were much pleased with his messages—especially his lecture "Under the Southern Cross." He is much liked at Ellendale.

Mrs. Alice Matlock of Greenfield, Ind., has just arrived and will make her home with us at least a year. She was president of a large auxiliary and will be a great help in our work.

Our pastorate closes here with March and then we take up the North Dakota work for the C. W. B. M. and will no doubt make Fargo the principal station. My family will be in Aberdeen for a time.

F. B. Sapp,
Cor. Secy.

Aberdeen, S. D., March 25.

He who gives to be seen usually has much he wants to hide.

SOUTH KENTUCKY.

At this time the evangelist for South Kentucky with W. E. Spain as leader of song is at Greenville holding a meeting in the Court House. Not less than fifty (50) members of the church of Jesus Christ, who once claimed to be nothing but Christians live in and near this beautiful capital of Muhlenburg county, Kentucky; some of these have joined "some other denomination to have a church home," in order to keep from being out of the church. These expressions can be heard in many places and yet some seem to think "we do not need to discuss first principles." An enrollment committee has been appointed and up to this writing some thirty names have been enrolled and fair prospects for starting an organization. To date three have confessed the name of Jesus Christ and have been baptized. Truly South Kentucky is in many respects a mission field.

Since June 1st, 1907, to this date eleven meetings have been held and before the missionary year ends, April 30th, not less than thirteen protracted meetings will have been held.

There are some things in store in South Kentucky which when consummated will, we believe, be a blessing to our missionary work. For thirty-four years there has been a missionary organization in South Kentucky, known as the South Kentucky Christian Missionary and Sunday-school Association. Its territory consisted of the thirty-three coun-

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ties in the extreme western part of the state. At that time I am told, the facilities for travel and other conditions then existing seemed to demand a separate organization from the "Kentucky Christian Missionary Convention." Now such conditions as existed then do not exist. For three years or more it seems that there has been a desire to bring about a union of the South Kentucky Christian Missionary and Sunday-school Association and the Kentucky Christian Missionary Convention.

Such terms as can be agreed upon between the boards representing these two organizations have been submitted and unanimously agreed to.

It remains for the South Kentucky Convention, which meets in Mayfield May 25-27, and the Central Kentucky Convention, which meets in September, to ratify these terms agreed upon by these two committees.

That each Convention will unanimously adopt the recommendations, I have not one doubt, so that in 1909 when our great Convention meets in Lexington, we may safely anticipate one of the greatest Conventions in the history of our missionary work in Kentucky.

This makes me rejoice.

It is now a settled fact that our South Kentucky Convention will meet in the beautiful city of Mayfield, May 25-27, 1908. Sherman B. Moore is the faithful and efficient minister. The church building, one of the prettiest I ever saw, is now in readiness as a splendid place of meeting so that nothing is in our way. I say to one and all, let's make this the greatest South Kentucky Convention. Remember the invitation is extended to one and all. Let there be a large representation from Central and Eastern Kentucky.

The entertainment will be free, but you must write to Sherman B. Moore, that homes may be provided. No one will be overlooked if you write in time. No more hospitable people live any where than in Mayfield. There is nothing in the way. All aboard for Mayfield May 25-27, 1908. Railroad rates will soon be announced. The program is divided into three grand divisions, the C. W. B. M. church and Bible school. All these will be interesting and profitable. The time taken up by all these sessions is from Monday evening at 8 o'clock to Wednesday evening. No one need stay away on account of too much time being taken. We are looking forward to this convention with great hopes. May we not be disappointed.

W. J. Hudspeth,
Corresponding Secretary.

Hopkinsville, Ky.

WHO WAS "BOSS."

Once on a time, runs, a modern fable which appears in the Philadelphia Ledger, a youth about to embark on the sea of matrimony went to his father and said:

"Father, who should be boss, I or my wife?"

The old man smiled and said:

"Here are one hundred hens and a team of horses. Hitch up the horses, load the hens into the wagon, and wherever you find a man and his wife dwelling, stop and make inquiry as to who is the boss. Wherever you find a woman running things, leave a hen. If

you come to a place where a man is in control, give him one of the horses."

After seventy-nine hens had been disposed of, he came to a house and made the usual inquiry.

"I'm boss o' this ranch," said the man. So the wife was called, and the affirmed her husband's assertion.

"Take which ever horse you want," was the boy's reply.

So the husband replied; "I'll take the bay."

But the wife did not like the bay horse, and called her husband aside and talked to him. He returned and said:

"I believe I'll take the gray horse."

"Not much," said the young man. "You get a hen."

Hang up before you a map of the United States; sprinkle it with about five thousand blood drops; decorate it with about five hundred golden stars; adorn it with five blue ribbons; then remember that every crimson spot represents a city or town where there is no saloon, each golden star a prohibition county, and each blue ribbon a prohibition state.—J. M. Fulton, D. D.

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From Our Growing Churches

TELEGRAMS

Champaign, Ill., March 30.—The University Place Christian Church, Champaign, Ill. Fifteen more conversions last night; 214 to date, all men and women but 20. New men's class enrolls 92. Mrs. Powell's solos and directing great help. Church much strengthened. Continue day or two.
Steven E. Fisher,
Pastor Evangelist.

Lubec, Maine, March 30.—Mitchell and Bilby meeting going grandly on. Sixty-seven to date. The impossible is being accomplished. Called the greatest meeting ever held in Lubec. Some reached that were thought almost hopeless. Grip on hearts of people tightens with every service. Seven confessions last evening. Mitchell and Bilby are great evangelists.
F. J. M. Appleman.

Frankfort, Ind., March 30.—In Herbert Yeuell meeting, 422 in sixteen days of invitation; 52 yesterday. Majority men, leading business men of city. One hundred and eight last five days of invitation. People come on invitation without manipulation. Yeuell alone doing the work. His strong doctrinal preaching arousing much enthusiasm and opposition. Hundreds turned away.
Ernest J. Sias, Pastor.

Milwaukee, Wis., March 29.—Meeting closed to-night! 105 additions, 33 tithers. Greatest meeting ever held in Wisconsin. Marks a new era in the church at this place. Plans will be made for another great meeting in auditorium and the establishment of a new church in the near future. Brother Waite doing a great work at this place. I go to Laporte, Ind., next.

Shelburne and Waite.

Lexington, Ky., March 30.—Dr. Scoville spoke to large congregation at Central Church Sunday morning. The Bible school at this church, of which I. J. Spencer is minister and superintendent, numbered 875, the largest in the history of Christian churches in Kentucky, with Broadway as close second. Great union mass meeting at City Auditorium at 3 o'clock; 2,500 present. The same number at evening services. Fifty-two accessions. Nearly five hundred to date. More than 50 charter members for new church at Woodland and Seventh in Lexington. Brother Scoville has been very ill with grip, but preached every night, contrary to the advice of his physician.
Thomas Penn Uilom.

COLORADO.

Ault.—Our Ault meeting closed last night with 106 additions to church and Sunday school.

Churches wanting meetings may write me at my home, Carthage, Mo. I do not care to undertake a meeting without a good chorus leader.

S. J. Vance.

ILLINOIS.

Springfield.—There have been already 83 accessions in the meeting at the Stuart Street Christian church. F. W. Burnham is preaching. Charles E. McVay, of Benkelman, Nebr., has charge of the music. Bro. McVay has two large choruses. The singing of the children's

chorus is especially attractive. Occasionally they occupy the platform of the adult chorus and lead the singing. This is already a splendid meeting for a city church.

Waynesville.—On Feb. 16th we began a meeting here with Bro. C. A. Vanwinkle of Berea, Ky., doing the preaching. We had 51 additions in four weeks. Last Tuesday we changed into a union meeting. Since then six more have responded to the invitation. Bro. Vanwinkle continues to lead the union forces.
J. F. Smith,

Huntington — Sunday closed my six years' work with the Huntington church. They have been years of profit, pleasure

and hard work. I have seen the church grow from a small membership and Sunday school to over 1,000 members, a Sunday school of 900, and the erection of one of the best buildings in the brotherhood. During my ministry there has not been a ripple of discord or one unpleasantness. We have all pulled together as one man to the building up of a great church. Our closing services were the greatest ever held in the church. At the closing of the great Sunday school the superintendent asked all to stand who had been baptized and received into the church under Bro. Shelburne's preaching, and fully two-thirds of the membership stood to their feet. In the closing preaching services

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there were seven baptisms (three from the Markle church) and three from other churches, making a total of ten additions. The official board stated that "not one member of the 1,000 wished to see Bro. Shelburne go." I leave behind a great church and people for some good man to take up and carry forward with the same loyal support, harmony and all pulling together. I hope to accomplish as great a work at East Dallas, Tex."—Cephas Shelburne.

INDIANA.

Indiana Harbor—Since coming here we have had five additions, two by confession and baptism.—C. R. Wolford.

IOWA.

Des Moines—Ministers' meeting March 23. Central (Finis Idleman), 2 letter, 3 confessions; Park Avenue (H. H. Utterbock), 2 letter, 1 confession; Valley Junction (Bogess), 1 confession, 1 by letter; Capitol Hill (Van Horn), 2 confession.

Jno. McD. Horne, Secy.

JAPAN.

Tokyo—Baptized four men and one woman yesterday, March 1. All branches of work prospering.

W. D. Cunningham.

MINNESOTA.

Duluth—We have had 5 added in past 2 Sundays, 3 by baptism, all young people. Our Sunday school is studying the life of Christ in Blakeslee system, which is proving of great interest. We are just beginning the Red and Blue contest, which starts off with great enthusiasm.

Baxter Waters.

SOUTH DAKOTA.

Virgil—Opening fine services here. A new town of about 100 population. Have had intense opposition, but have preached the gospel of love and now at the close of the thirteenth day we can say 17 have stepped out. Brother Woodman, my singer, is a great help to me. This is going to be a good congregation as a score of Christians, others than the above, are waiting to be organized to that end.

Guy L. Zerby.

OHIO'S CAPITAL.

The Disciples of the Capital City have their latch strings hanging out, and are making ready to give every visitor to the Ohio Christian Missionary Society meeting, May 25th to 28th, a royal welcome.

The membership of all the churches and their friends will open their homes for the guests.

The plan of entertaining this year will be the same as it has been for the past two or three years, a uniform charge of 50 cents will be made to all delegates, for their lodging and breakfast.

Delegates, who are to be entertained free by their friends, should notify the chairman of the entertainment committee, so he can arrange accordingly.

The ladies of the Broad Street church, where the meeting is to be held, will serve dinner and supper during the convention. The first meal to be served will be supper, Monday evening, May 25th.

Delegates are urged to come for the first session, and remain to the close of the convention, and are urged also to attend all the sessions of the convention, and not spend the time shopping.

The one thing we are anxious about is that the names of all delegates be sent at once to the committee of entertainment, so that provision can be made



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George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on 'Our Plea.' It is more than a statement; it is a philosophy. Irenic, catholic, steel-toned, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

Historical Documents Advocating Christian Union, collated and edited by Charles A. Young. 12mo., cloth, 344 pages, illustrated, postpaid \$1.00, is an important contribution to contemporary religious literature. It presents the living principles of the church in convenient form.

Z. T. Sweeney, Columbus, Indiana, a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willlet, author of *The Ruling Quality. Teaching of the Books, Prophets of Israel, etc.* Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

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The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—*THE CONGREGATIONALIST*, BOSTON, Mass.

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for all, and the next thing is that the people who come shall go to the homes that will be open for them, and not go to the hotels, and thus make a great loss of labor and material to the good women who do the preparing. To reach Broad Street church, which is on the corner of Broad and 21st streets:

First. From the Union Station, take an Oak street car, get off at Huffman avenue. Go two blocks north, and one east.

Second. From the T. & O. C. station, take any car going east to High and Broad street, transfer to Long street car, and get off at 21st street and go one block south.

Third. From the Interurban Union Station walk east to High street and take Long street car, and go as directed above.

Fourth. From the Scioto Valley Traction Station, walk one block north to the Oak street car, and reach the church as directed over it.

Fifth. Remember we have 7 tickets for 25 cents in Columbus. Buy tickets, and ask for transfers to any part of the city.

Delegates will go directly to the church, where they will be assigned to their stopping places, and pages will direct them there.

Every church in Ohio should have at least five delegates at this convention.

First the minister, then a business man, these two should have expenses paid by the church sending them. Then the Bible schools should send their superintendents, the Endeavorers their presidents, the C. W. B. M. their presidents.

All of these should be appointed just as quickly as possible, and their names sent to the chairman of the Entertainment Committee so he can complete arrangements before convention time.

Geo. H. Crawford,

342 King avenue,

Chairman Entertainment Com.
Columbus, O., Mar. 25, 1908.

CHURCH EXTENSION NOTES

During March the Board of Church Extension received the following Annuity gifts: \$1,000 from a friend in Missouri, and \$500 from a friend in Pennsylvania. To people over fifty years old, the Board pays 6 per cent in semi-annual payments, paying the interest to the wife in case she survives her husband. This last is

the 216th gift to the Board of Church Extension on the Annuity Plan. Annuity money builds churches just like any other gifts. Our Board needed \$13,000 of Annuity money at our last meeting for churches that would be glad to pay 6 per cent in order to get their congregations adequately housed. Concerning the Annuity Plan, please write to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

The Board of Church Extension has received two other gifts of \$500 each during March. One was a payment on a Named Loan Fund, and the other was a bequest.

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The experience of San Francisco during the three months following the earthquake, and during the period immediately following the reopening of the saloons, established beyond peradventure these facts; first, that crime is largely traceable to the saloon, and second, that by the banishment of drink from any community crime may be reduced to a minimum.

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The Modern Sunday School in Principle and Practice. Henry F. Cope. Cloth, net \$1.00. This volume by the General Secretary of the Religious Education Association constitutes an invaluable guide for the management of the Sunday School under modern conditions. He presents the results of all the newest experiments both with primary, adolescent and adult grades.

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has been for 35 years a missionary to China. In this capacity he has learned much of China, which in another relation might be denied him. Being a statesman by instinct and genius, he has taken a broad survey of conditions and opportunities, and here forcibly presents his criticisms of America's strength and weakness abroad, especially in China.

Palestine Through the Eyes of a Native. Gamahliel Wad-Ei-Ward. Illustrated, cloth, net \$1.00. The author, a native of Palestine, has been heard and appreciated in many parts of this country in his popular lectures upon the land in which so large a part of his life was spent. His interpretations of many obscure scriptural passages by means of native manners and customs and traditions is particularly helpful and informing.

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A GREAT JOINT EASTER OBSERVANCE

The Christian Woman's Board of Missions and the National Benevolent Association have decided to continue the joint observance of Easter. They desire to lay the claims of the orphan in every land upon the hearts of the young people in our Bible Schools and Mission Bands and Junior and Intermediate Societies.

Easter is the day upon which we make our offering for the orphans of all lands. No ministry is more Christlike, and certainly none is more vital to the success of the cause of Christ at home and abroad. The orphanage, the hospital, and the dispensary furnish the key to the hearts of the benighted in foreign lands. The same holy ministry must be the key used if we would find access to many hearts in our home land. This holy service has been left too long and too largely to the lodges.

The National convention of the C. W. B. M. gave to its Young People's Department the support of the Orphanages in India and Porto Rico, the building of a girls' orphanage in Porto Rico, and the rebuilding or repairing of the ten churches and six mission buildings destroyed or injured by the earthquake in Jamaica. Of the sum needed \$25,000 is asked at Easter. The C. W. B. M. offers to any young people's organization giving \$25 within three months' time a life membership in the C. W. B. M. Many life memberships should be secured through the Easter offering. To each person who contributes \$1 or more to the C. W. B. M., through this offering, a beautiful booklet of engravings showing the missionaries and mission buildings, or a certificate with portrait of one of the pioneers of the Reformation will be given.

The National Benevolent Association of the Christian Church is asking its friends to send it this year \$25,000 as its Easter offering. This surely is not too much to ask for the care of

the helpless needy ones in our homeland; to rescue the children from haunts of poverty and sin, and the aged disciple from the poorhouse. The present needs are a building for the boys at Dallas, the enlargement of the Cleveland Orphanage, a better equipment for the care of the children at Baldwin, Ga., the enlargement of its work for the aged, a building for the orphanage now in a rented house at Denver, a better equipped hospital in St. Louis, and increased facilities at Valparaiso. To do this creditably more than the amount asked for is needed. A gift of \$100 constitutes the donor a life line; \$25 secures a life membership. To each person who contributes \$1 or more through the Easter offering, a beautiful souvenir booklet of pictures of the buildings and inmates of our homes will be given.

A beautiful exercise will be furnished free by application to either the National Benevolent Association, 203 Aubert Ave., St. Louis, or The Christian Woman's Board of Missions, 152 E. Market St., Indianapolis, Ind. Write at once for the exercise and other valuable aids, all free.

An army of young people is already in line for a great, glad Easter festival, in behalf of the homeless, parentless children of all lands. Every young person in the Church of Christ should have fellowship in this holy ministry.

W. R. Warren says: "The Easter offering will help to restore the Christianity of Christ, and every meal supplied, every lesson taught and every coat provided for the orphan at home and abroad through the National Benevolent Association and the Christian Woman's Board of Missions will be an unmistakable sign of Christ's divinity and of the Church's loyalty to him. An accepted Christ and a loyal Church will be the best Centennial realization of our Father's dreams."

Mrs. M. E. Harlan

J. H. Mohorter

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